/22 cont./

411
●524 Boys' bow:

The boys' bow -- hauoá -- is 80-90 centimeters long and consists of a curved branch of the paioôrimá tree, which also furnishes the material for the bird arrow-points. As in the case of all branch-bows, the arms are of different lengths, so that an unsymmetrical shape is produced, which affects the accuracy of the

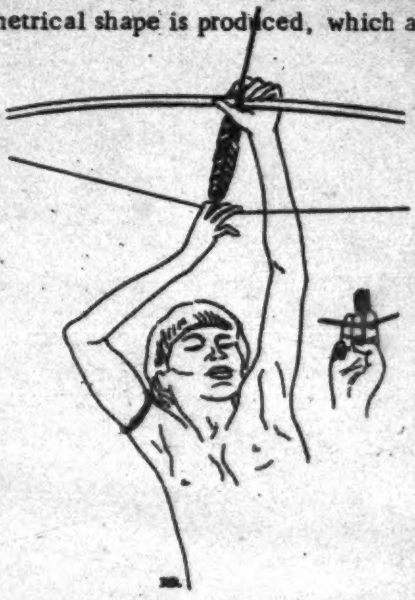

Fig. 3. Position for shooting with the bow.

shot. This is of no consequence, however, since these are merely toy bows for small boys. On both ends the bow staff is tapered and set off to receive the bowstring -- pebatábe -- which is made out of a liana (cipó-titica) (Fig. 2g).

Boys' arrows:

Ruhumaçík is the name of the thin arrow, 80-90 centimeters long, for boys, which the fathers make out of the wood of the inaja palm Maximiliana regia Mart.) -- kareximaçí. The feathering -- jaronahík -- consists of two small halves of mutum feathers, which are lashed to the shaft with a thread of cotton. Instead of an arrow point mounted separately, the arrow here is only slightly pointed (Fig. 2h); the designation for it is -- peimaçikenâme.

/65 cont./

000 children (see pp. 64 ff.). A thin cord of cotton or plant fibers,
301 which is occasionally worn below the knees, is supposed to
856 strengthen the legs, and corresponding upper-arm cords, the muscles (in the case of boys) and the arms (in the case of girls). Moreover, small girls wear strings crossed over their chests so that they will have well-shaped breasts later on.

f) Childhood

593 Even in boyhood and girlhood the family bears the chief
857 responsibility for all educational measures. The boy, to be sure, is now drawn to the father somewhat more and gradually begins to free himself from his mother. With his bow, which his father has made for him, he daily practices shooting small birds, for it is believed that a boy who kills many birds will later become a good hunter. They are cleaned and prepared by the girls, however, and together the children then have a meal, to which the girls often contribute cooked bananas or manioc flat-cakes. In play the children are properly prepared for their future duties and responsibilities as adults. Thus, the girls occasionally also help their mothers and fetch their water or wood, or they assume the care of their younger siblings.

861 The modest, thoughtful nature of these Indian children
[157] should be emphasized. Yet they are never beaten and they never hear a harsh word either from their parents or from other adults. Gentle admonishment suffices to reprove a child if it is really
857 naughty on occasion. Even in their play, however, there are
152 seldom such quarrels as are so frequent among civilized children. It would be quite unthinkable, for example, for a Surára or Pakidái child to run to its mother in order to complain about a playmate.

● 524 Boys and girls grow up together quite naturally and without constraint, as is shown by the fact that group games are preferred to solitary games. A great favorite, among others, is a game of ball which they play with a monkey bladder. It is batted upward with the palm of the hand (see also p. 246). They also play a sort of tug-of-war with lianas (see p.244). Moreover, the boys
[868] often imitate the dances of the men, while the girls are very fond of string games. It is especially popular to play "mother and

Surára
Pakidái

/65 cont./

524 child" or "married couple." In the latter game sexual activity
524 is already often involved. As long as the children have not yet
864 reached puberty, the adults laugh about it. It is only the mothers of girls who are a little annoyed when they hear about it. They do not regard it as tragic, however, since they themselves were reprimanded about it by their mothers when they were little girls.

/66/

582 g) Marriage

At the age of 7-8 a girl as a rule has already been given in
585 marriage. The husband is usually 8-10 years older. They do not as yet lead a regular married life, however. During the day the little girl plays with other children, and only at night does she sleep
[833] in her hammock beside her husband. Sexual intercourse, however,
[593] is strictly forbidden until after the second menstruation. She also fetches firewood and water and receives prepared food for herself
[484] and her husband from her family. When the tribe is on the march, she carries the hammock of her spouse and the few household articles. Economic reasons are connected with this marriage in childhood, for the young husband must hunt for his little wife and
606 her parents. Especially noteworthy is the reserve toward in-laws which operate in such a way that son-in-law and mother-in-law never
582 speak to each other and may not visit each other. Since the fear of incest is very great in both tribes, a marriage, which is always agreed upon by the parents, may be entered into only by partners who are not related by kinship. For this reason young wives are preferably obtained from a friendly tribe; in this case, however, the young man must live there until his wife has put her second
583 menstruation behind her. Occasionally young girls and women are abducted from hostile tribes. They are first held as captives and prostitutes for some time, however, before a man may finally marry them. I met such a little female captive among the Surára. She came from the hostile tribe of the Karauaterí and was approximately 15 or 16 years old.